UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXVII | CHICAGO, JULY 23, 1891. | NUMBER 21

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Assistant Editor: CELIA PARKER WOOLLEY

Editorial Contributors:

RICHARD BARTRAM, J. VILA BLAKE, CHARLES F. DOLE, JOHN R. EFFINGER, EMIL G. HIRSCH, FREDERICK L. HOSMER, WILLIAM C. GANNETT, ELLEN T. LEONARD, JOHN C. LEARNED, EMMA E. MAREAN, HENRY DOTY MAXSON, R. HEBER NEWTON, WILLIAM M. SALTER, MINOT J. SAVAGE, MARION D. SHUTTER, HENRY M. SIMMONS, JAMES G. TOWNSEND, KATE GANNETT WELLS,

UNITY PUBLISHING COMMITTEE: Messrs. Blake, Gannett, Hosmer, Jones, Learned and Simmons.

CHARLES H. KERR & CO., PUBLISHERS, 175 DEARBORN STREET, CHICAGO.

Weekly: $1.00 per year.—Single copy 5 cents.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York.

Readers of UNITY are requested to mention this paper when answering advertisements.

Contents.

PAGE.

EDITORIAL.
Notes 177
Methods of Success 177
What is Excellent.—W. C. G 178
The Six Years' Course.—L. 178
Men and Things 170

CONTRIBUTED AND SELECTED.
English Letter.—CAROLINE J. BARTLETT 179

CHURCH DOOR PULPIT.
John Henry Newman—A Personal Tribute: WILLIAM M. SALTER . . 180
Travelers in Religion.—REV. W. C. GANNETT 180

THE STUDY TABLE 181
NOTES FROM THE FIELD 182
THE EXCHANGE TABLE. 182
THE HOME 183
ANNOUNCEMENTS 184

Ten weeks ten cents. UNITY will be sent ten weeks on trial to a new name for ten cents. Subscribers are invited to send lists of trial names. We offer liberal premiums for any number of trial subscriptions from one up; particulars sent on application.

Editorial.

A RECENT writer on Wellesley College attributes the success of that institution to the "sanctified common sense" that forms its ruling spirit. We like the expression, holding in comparatively slight esteem the common sense that is not sanctified; *i. e.*, that is not lifted above prosaic levels by some ideality of purpose, true spiritual faith and insight that can never become too common in the world, and must always keep human effort of any kind far removed from the merely commonplace.

THE programme for the Second Tower Hill Summer Assembly and Sunday School Institute, will be found on another page, with full particulars in connection with accommodations. Tower Hill has now some tents and cottages with their groups of campers, and more will be there later.

The programme is fuller than last year, and the prospect is that there will be quite an increase of attendance. All those who expect to use the second year's course of lessons will find it of much interest and benefit to come, as well as a pleasant summer's recreation.

THE Chicago *Herald* points the moral of the manual training of the young anew, in the recent exhibition of the furniture manufacturers in our city. Investigation developed the fact that nearly all the work of designing in connection with this industry is done by foreigners, skilled labor imported from abroad. The *Herald* finds the cause of this in the deficient training in drawing in our lower grade schools, and the absence of any thorough apprentice system. The latter, however, has too much just prejudice attaching to it from abuses of the past, and combines too many features inimical to republican institutions to find much favor on this side the water. But our contemporary does well to point to so plain a case, and reiterate the demand for more practical methods of study in those departments which, though elementary, comprise the whole of educational opportunity to so large a proportion of pupils.

CARDINAL NEWMAN has been dead a year, nevertheless it is not too late, and never would be, to publish two such articles as those which appear in our Church Door Pulpit, this week, in commemoration of the work and life of the great convert to Roman Catholicism. Mr. Gannett and Mr. Salter, both bring to a labor of this kind the same degree of painstaking and intelligent study together with the gift of sympathetic appreciation. Each writes in a style distinctly his own, yet equally luminous and pleasing, and each always rewards his readers with a fund of new and suggestive ideas, stimulating and ennobling.

AT the late council of Congregationalists in London, "Ben Tillett," a labor agitator, read a paper bearing the suggestive and rather conscience-smiting title, "On Earth as it is in Heaven." The essayist condemned in plain terms the attitude of the churches towards social questions, and thought it not enough that the clergy should denounce the baccarat playing of the Prince of Wales, keeping their eyes closed to the operations of the sweaters and other oppressors of labor. Mr. Tillett hopes to live to see the time when "the beautiful imagination and the strong intellect of the preacher be not used in picturing the felicity of heaven, until earthly felicity is made possible." This reminds us of words we lately saw quoted from that courageous advocate of reform, Helen Gardener, who said in speaking of the contrast between men's ideas of the heavenly estate and their slowness in the improvement of earthly conditions, that she did not know whether or not there was a land fairer than day, but she knew there were thousands of women who earned a living by making shirts at seventy cents per dozen.

THE Plainfield *Daily Press* publishes a discourse by Rev. Hobart Clarke, of that city, on "The Heretics in the Pews," in which he pleads from a new point of view for absolute religious sincerity, both clerical and lay. "All men," says Mr. Clarke, "are talking of the heretic who stands in the pulpit, of him who sits in the pew but little has been said. He is a good man and he means to be honest, but is he not in a false position? . . . He delights in charity, in tolerance, and in liberalism—so long as it can be made to pass for orthodoxy—but as a Christian has he no duty regarding honesty and truth?" The point is well urged. It is difficult to say which class, in the religious and secular world, is the most responsible for the world's mental advancement—the professed leaders of opinion or the contented followers. Certainly the mere follower, the man who makes it his business only to read and listen, is not so unaccountable as he seems. It is as much the duty of the pews to spur and encourage the pulpit as it is that of the pulpit to direct and instruct the pews.

REV. HENRY BLANCHARD, once a member of our Unitarian household, but whom we count nearly related to us still in the church of his later adoption, the Universalist, writes in warm praise to the *Christian Leader* of Dr. Cone's new book, "Gospel Criticism and Historical Christianity," which we hope soon to review in these columns. Dr. Blanchard is an enthusiastic believer in the Christian revelation as a complete guide and inspiration to man, interpreted according to latest results of scholarly and reverent criticism. He left the Unitarian church, if we are rightly informed, because of what he deemed its too cold and negative attitude towards the personality and mission of Jesus. Speaking of the results of modern Biblical discussion of the Universalist faith, he welcomes all that true scholarship can teach, and thinks "there is no need of fierce, unfraternal antagonism between those who hold different opinions." He believes Dr. Cone's book will do "unifying work," and pronounces it "a word of reconcilation which shall bring peace and unity and power to our beloved church." He also adds that Dr. Cone should be at the head of a theological school.

A FRIEND calls our attention to a published letter in the *Rocky Mountain News*, which contradicts a statement lately made by Bishop Newman of that section, to the effect that modern Unitarianism is tending toward Arianism. The writer thinks it doubtful if an "Arian" can be found in the Unitarian body of to-day, saying the belief there found partakes much more of the spirit of Parker than of Channing. That depends, we should say. In its more superficial aspects, as respects the attitude held towards supernaturalism in religion, Unitarianism is distinctly with Parker, but in its deepening apprehension of the fundamental principle of reason in religion it is still with Channing and will always remain so. Parker was in advance of Channing only in his application of this principle, the moral earnestness, combined with the wide scholarship in the Rosbury preacher attracting popular attention to him in a way that made his cause seem wholly new. But it is perhaps two men outside all denominational ranks that radical Unitarianism should name as its nearest prophets to-day, and those two are Herbert Spencer and Charles Darwin.

Methods of Success.

Thomas Hughes in his little book on "The Manliness of Christ" says, "The temptations to adapt one's teaching and life to a lower standard in order to maintain a hold upon the masses has generally proved too much for the world's great reformers." He gives in illustration the names of Savonarola, Wesley and Mohammed. That list might be enlarged by the names of statesmen and ecclesiastics gathered from every age and country. How many there are before the public to-day who enjoy a reputation wider than their influence is deep, because they are willing to become all things to all men. Says Martineau: "When vast interests appear at stake, when the liberation of a people or the propagation of a healing faith engage the patriot or the prophet, when it would seem that deliverance could be won by a word of deceit or a deed of treachery, who will not exclaim, 'Tell the lie and save the world.' Then it is that the redeemers of mankind reply, 'Not till God's time and only in God's way; you can not force the kingdom of heaven by a trifling sacrifice to hell.'" What a high standard is this! How easy to perform half-hearted acts and speak half-sincere words, not for evil's but for good's sake. This is the temptation that brings the severest agony to the greatest souls. The road of physical hardship, of poverty and loneliness is safely traveled by thousands who fall on the road of plenty and stumble while ascending the stairway of wealth. The statesman accepts the available instead of the ideal, and succeeds, but he is no longer the statesman God called and that the country needs; he is only the politician whose chances for the presidency or other hopes of promotion are discussed in the daily papers. The minister in his study has come upon some unexpected truth in Epistle or Gospel concerning the origin of Bible, or some doctrine of the church. Investigation has disclosed to him the narrowness of the dogma, the pettiness of the creed, the artificiality of the forms he employs. His heart grows hot and indignant over the insincerity and conventionalities of the society about him. He feels that acquiescence to some things and silence about others may strangle the spiritual life of the world, stultify the generation to which he belongs; but on the other hand there are so many good things to be secured or retained by silence, so many tender hearts to be soothed, so many apprehensive souls to be calmed. The pew rents will fall off if he declares himself on these matters, and that good charity work he has planned will suffer; Madam Grundy will be disturbed, his social influence will be endangered if he speaks out fully the last results of his study, and frankly reveals his bottom thoughts. There will be trouble all around if he dares to put the sincere conviction of his heart out into the sincere sunlight of God. What is he to do? We know what he often does do—"does the best he can *under* the circumstances." He hopes to educate his people slowly, thinks it wise to reveal their honest ignorance and his conscientious duplicity by degrees. He undertakes to capture the strongholds of error by stealthy approaches rather than by direct assault. He succeeds, becomes a brilliant example with which to stifle free utterance in another, and blur the high ideal of unsophisticated souls. He succeeds, and all the world says so. He is the popular man, the voice of God calls him to the place that supplies the biggest salary. When he dies the parish mourns the loss of a beloved pastor. There is an impressive funeral, then his name passes out of the world forever, which has not lost a prophet, and is vigilant for the fame and responsible for the name of none other.

The doctor mixes a little humbug with his drugs, flatters where he ought to rebuke, calls the sins of his patient by some other name. He too succeeds, but at the same time robs God of a helper, and suffering humanity must wait longer for its true healing. There is not a lawyer who does not know where temptations of a similar kind lie in wait in his own profession, the point of struggle and capitulation where the jurist begins to die and the demagogue begins to succeed, where the counselor begins to wane and the pettifogger begins to grow. The man of trade knows how often he has been called upon to face the same problems. He knows perfectly well the difference between internal integrity and the accommodations of trade, and equally well which standard will bear him on to commercial success at certain crises.

O what dangerous and yet what all inspiring word is this,—Success! What attractive, yet what slippery paths lead thereto! History has no sadder records than those suffering humanity wails over in its lost leaders, those who in youth caught sight of the delectable mountains and who were lured part way up the ascent, who by right of conquest and nobility of character were able to withstand the bounding passions of youth, the loneliness of the wilderness, the scorn of the populace; but who, when the signs of victory began to appear, and words of applause to fall upon their ears, were too weak to withstand the temptations of success. Every such, whether in politics, trade, or the professions, in secular or religious life, is "a lost leader."

What is Excellent.

"What is excellent,
As God lives, is permanent!"

What is so common as a graduation-day in June? But Penn Yan made its day this year "rare," as a June day ought to be. Penn Yan is a little town in Central New York, a town that has a seminary, and the seminary has a record that makes the townsfolk proud; and in the seminary there must be a principal or somebody who is aiming to maintain the record. For this year the commencement exercises became an Emersonian anniversary. The salutatory was on "Emerson and His Influence"; the essay on the "Problem"; the oration's subject reads, "Around every circle another can be drawn"; and the president rounded the hour with an address on "What is excellent, as God lives, is permanent." The newspaper item tells this much. It is but a straw, an item of a country school; but it shows how the winds of thought are blowing.

Another straw,—and this one shows not only how steadily the Emersonian current is holding on its way, but the specific influence of that current, and how truly Matthew Arnold spoke for many in describing Emerson as "the friend and aider of those who would live in the spirit." The members of an Emerson class in one of our Unity Clubs were asked at the winter's end to write thoughtfully what the Emerson study had done for them. They had been reading carefully the papers, one a fortnight, in the first volume of the "Essays." Here are fragments from some of the answers:

"Beneficial to me spiritually, intellectually, physically."

"Led into green pastures and still waters."

"We have learned to know our author as a mortal man filled with divine desires."

"A life-giving stream from a pure fountain."

"I have been helped to self-forgetfulness."

"In Emerson and in the Emerson class I have found the immanent God."

"I have learned to know myself better."

"I can truly say that Emerson has not left me as he found me, but with a higher and nobler ideal of life."

"His great word has cheered, rebuked, inspired me, and the example of his pure serene life has stimulated my best aspirations and rebuked my meannesses. As long as I live, I shall remember the Emerson class as one of the great helps of my life."

"The 'Indigo Mondays' made celestially blue by the 'Beatitudes of Emerson.'"

"A clearer appreciation of Law, and an increased faith in Principles."

"Many of us are obliged to live prose, but what a charm there is in the development of our poetic natures! How can we, then, be grateful enough to Emerson!"

"A way of delight which I have never known before. I have found comfort and courage therein."

"The evenings have given me a higher conception of life, its purposes and its possibilities."

And one, quoting Emerson himself,—as indeed all did—wrote:

"Suns rise and set in Saadi's speech!"

And to picture the class under his influence: "In groups where debate is earnest, and especially on high questions, the company become aware that the thought rises to an equal level in all bosoms, that all have a spiritual property in what was said, as well as the sayer."

We did not call our Emerson class a prayer-meeting, but that it often was in equivalence, as such tributes hint. And sometimes, at least, it bore the fruit glad-heartedness, that true prayers should. The one who wrote that in the class she had "found the immanent God" was telling one day at home of the way in which the study had taught her to take responsibilities more gaily, to trust more, and so to enjoy more. "Yes," broke in the small son at her side, "it's *so*. Mother always used to call me William—now she calls me Billy." If Emerson could only hear that!

W. C. G.

The Six Years' Course.

IV.

There will doubtless be a difference of opinion, in teaching a religion, as to what elements it is composed of; or on what phases of it we are to lay chief emphasis. We see this in Christianity. So that when we are asked to tell what Christianity is, we do not agree with each other. Sometimes in order to bring out the fundamental principles we talk about "pure Christianity." But the instance of a "pure Christian" is as mythical and hard to find in or out of the churches, as that of a "pure American" in our conglomerate civilization.

Some would say that Christianity or "pure Christianity" pertains to that primitive period when Jesus and his immediate followers were its illustrious examples. Others would say that for all practical purposes Christianity, or the church of Christ, may be best learned from the first three or four centuries of its history. It is doubtful if there is any good reason for calling the bare precepts of Jesus, Christianity. Those sayings of his, taken in connection with the personal influence of him who uttered them, may be the germs, the seed of Christianity. But they were hardly Christianity until they had begun to take on the form of an institution, to pass into the activity of the age, into the motives of the people. The precepts of Jesus lying there in the gospels are no more Christianity than the words of the dictionary are literature.

But at the other extreme are those who say that Christianity, "pure Christianity," can only be properly described by presenting it in its fullest, most elaborate or latest development. One must bring together, if possible, all that in any age or place has passed under the name; or we may study the most complicated creed and ritual of the church; or we may take our own little sectarian off-shoot, whatever it may chance to be, as the only genuine article. Now, to boil down the whole history of the church into a brief summary is not easy, and in the end we can only get an utterly colorless result. While to study the phenomena of Roman Catholic credulity and worship, carries one as far away from the ideas and usages of Jesus and the twelve, as those modern forms of Christianity do which we call Shakerism or Mormonism.

In considering, then, the great world-religions under the limitations imposed by our present plan, we make no effort or claim to teach "pure Buddhism" or "pure Confucianism," or "pure Parseeism," etc. Like "pure Christianity," or "pure Unitarianism," this is very likely to mean an idealized form of faith, a wholly unverifiable thing which never existed objectively; or which may come to be identified with pure, *i. e.*, *universal* religion. In fact, "right thought, right act, right feeling," (or truth, righteousness and love), upon which so much stress is laid in the faiths of the orient, is the only "pure" religion under whatever name.

So we must content ourselves with taking for our chief lesson that period in a world-religion which is neither too early nor too late. If possible we should say, give most time and closest attention to it when it has passed out of its elementary condition, and has taken on the concrete forms of organization; when it has gained the stage of a ritual and a literature, but has not yet branched off into sects too divergent to be explicable from the original sources of impulse and belief.

In this way, though the work may not be wholly satisfactory, we shall be able to give to many a fairly intelligible and correct idea of those old religions which have shaped the institutions and worship of the world.

L.

Men and Things.

REV. DR. MINER is now called "The Grand Old Man of the Universalist Church." The *Universalist* suggests that the emphasis be placed on the "grand" and not on the "old."

MARY HARTWELL CATHERWOOD, the distinguished authoress, will spend the summer in Europe. Mrs. Catherwood is said to be an active worker in the church to which she belongs, at Hoopeston, Ill., Universalist we believe, as well as a very successful teacher in the Sunday-school.

THE telephone line between London and Paris went into regular operation on April 2 with much success. The charge is two dollars for a talk of three minutes. The opening of this line is considered a big thing in Europe. The distance is 279 miles, of which fifty-three miles is by cable laid under the British Channel.

HARVARD college has conferred honorary degrees on Prof. J. H. Allen and Rev. Brooke Herford. The distinction is well merited in the first case, a worthy reward for a life of scholarly toil and research, rich in result; and Mr. Herford, as one of the University preachers, also deserves this recognition of his labors in its behalf.

THE new Chicago University has received an additional bequest in the will of the late William B. Ogden, of $300,000, to which a sum nearly equal may be added. It is the wish of the governing board to open the new institution in October, 1892, but it will be necessary to procure large additions to the building fund in order to accomplish this end.

THE Milan Museum has recently come into the possession of a remarkable clock. This unique time-piece is made entirely of bread-crumbs. A poor Italian workman made it. Every day he set apart a portion of his modest meal in order to carry out his curious project. The bread-crumbs saved by him he hardened by the addition of salt, and at last his tedious task is completed.

A WRITER in the July *Century* is authority for the statement that the first suggestion of an eight-page daily in place of the four-page in general use a few years ago, came from a newsboy, whose practical experience in folding and handling his wares demonstrated the superior convenience of the smaller form. Within about five years the suggestion had been acted on by all our great dailies.

THE Rev. Dr. Samuel Adler, father of Prof. Felix Adler, died in New York June 9. He was born in Worms, on the Rhine, in 1809, being the son of a rabbi. He was trained in Hebrew and Talmudical literature, and from 1831 to 1836 he studied philosophy at the universities of Bonn and Giessen. In 1842 he became rabbi of Alzey, where he remained for fifteen years. He was called to the Emanu-El Temple in New York in 1857, with which he remained until his death though in 1874 he became emeritus rabbi., Dr. Adler was an earnest worker in the cause of progress both in Europe and America, taking a prominent part in the rabbinical conferences at Brunswick, Frankfort and Breslau between 1842 and 1846. In the United States he was a strong foe of slavery.

THE sons of M. Laboulaye, at the request of President Gilman, will present to the Johns Hopkins University the library and manuscripts of their father's lectures at the College of France. An engraved portrait of Laboulaye, highly esteemed by the family, will accompany the gift.

MISS TSUDA, a student in Bryn Mawr College, Pa., is taking a special course in English literature and American history in order to continue her work as teacher in the Peeresses School in Tokio. Miss Tsude was one of the five little girls sent by the Japanese Government in 1871 to be educated in America for a term of ten years.

THE general committee appointed to arrange for the Literary Congress to be held during the World's Fair recently met and formulated its plan of work, dividing it into four sections. Libraries, Frederick H. Hill, chairman; Historical Literature, William F. Poole; Languages and Philology, William Morton Payne; Authors, Belles Letters, Francis F. Browne, of *The Dial*. Mr. Poole is chairman of the general committee.

THE spirit of pretentious egotism clothing itself in false humility was properly rebuked by Dr. Channing in the following anecdote, which is old but always timely: He was walking on the beach at Newport with a lady. "When I look," she said, "at the sweep of the ocean and its power, and think of the infinite range beyond, I feel myself so small as to be all insignificant. Do not you?" "My dear friend," said he, "when I look at the infinite ocean, I do not think of myself at all."

MR. PERCIVAL CHUBB still remains in this country, his residence during the summer season being at Farmington, Conn., and in New York during the winter. We have just received his lecture announcement for the season of 1891-92, which comprises a long list of topics, educational, literary and social, together with a list of seventeen on "English Leaders and Tendencies of Thought and Culture." Mr. Chubb's lectures are of a high and thoughtful order, and well repay the listening.

THE committee on Art and Literature in the Women's club of this city, has raised the sum of $1,500 for a "Women's Club Scholarship" in the Art Institute, the pupils profiting thereby to be selected from High School graduates of the city. Miss Mamie Blanke of the Lake View school was the successful competitor at the first examination last June, Miss Louise Russell, of the West Division, being the next in order and ranking as alternate.

MRS. MARGARET CUSTER CALHOUN, only sister of the late General Custer, has been appointed Librarian, in the State Library at Lansing, Mich. Mrs. Calhoun lost more in the Little Big Horn battle than any other woman. This memorable disaster of 1876 cost her the lives of her husband, Lieut. James Calhoun, her brother General Custer, two younger brothers and a nephew. At a recent reading in Washington before the veterans of the United States Army, she was surrounded after the entertainment by the old soldiers eager to take her by the hand and express their love and admiration for her brave brother, to whom she is said to bear a striking resemblance.

THE Chicago *Times* speaks as follows of Mr. Blake's new book: "It is a collection of fourteen—well, papers—one hardly knows whether to call them essays or sketches, or by what other name. For the most part they take some old, little known, apocryphal scrap of legend or other story and extract from it some lesson of human purity, or sweetness, or gentleness, or self-sacrificing, or exalted courage, or other trait that adorns and glories humanity. They are all notable for their profoundly sympathetic insight, for their unswerving loyalty to the purest and loftiest standards, and quite as much for the limpid purity of the style in which they are written. They are unmeasured poetry, and poetry founded on deep and subtle thought."

THE question of a ritual adapted to the progressing thought of the age, came up for discussion at the recent session of American rabbis at Baltimore, Md. President Wise said: "We want a union prayer-book, one that will be acceptable to all our congregations, and one that will contain the best elements of advanced thought. We do not want in it the doctrine of a personal coming of the Messiah and the establishment of his kingdom in Jerusalem. Nor do we want in it the doctrine of the resurrection of the body. Nobody believes in that doctrine now, and we don't want to put in our prayer-book that which we have no clear authority for and what the world disbelieves. We want embodied in it the progressive ideas that the world has adopted. Ideas that will satisfy the people are the ones desired.

Contributed and Selected.

English Letter.

A WESTERN CONFERENCE MINISTER'S IMPRESSIONS OF ENGLISH UNITARIANS.

DEAR UNITY:—Across the waters come floating the cheerful echoes of Dr. Briggs' and Dr. Parkhurst's strike for liberty, and the applause of the growing body of their supporters within the church; but *have* you achieved in America anything quite so "advanced" as the following, which I copy from the programme of a delightful conference I had the pleasure of attending in the North of England last week:

"The Provincial Assembly of Presbyterian and Unitarian ministers and congregations of Lancashire and Cheshire."

Now that I hope to have given some of the UNITY readers a thrill of surprise, such as the first reading of this announcement caused me, it would be both disingenuous and unpatriotic not to explain its real (and, I regret to say, limited) significance.

The relation of Unitarianism to Presbyterianism in England is quite similar to its relation to Congregationalism in New England. The two elder bodies, having grown out of the same movement, each took the form of government which seemed best adapted to its surroundings; here, a government by "elders"; in America, a purely congregational rule. But each body had the wisdom to found its trusts upon few and simple doctrinal statements, and to rely chiefly upon more spiritual bonds to hold the church together. The result, here as there, was that the truth, not being bound, took ever nobler and nobler form; and Unitarianism is an evolution out of the mild Calvinism of the English Presbyterians of the seventeenth century, just as in our own country it is an evolution from New England Puritanism.

The "Provincial Assembly" (everything outside London is "provincial"), which had its annual meeting in the beautiful church of Monton, (five miles out of Manchester), June 18, is a very ancient and honorable assembly, dating its origin, I believe, in the year 1648. The word "Unitarian," however, is of modern introduction, made, after some struggle, in concession to the overwhelming Unitarianism of doctrine that subsisted amid more or less Presbyterianism of government. There are, however, some Unitarians who prefer to retain the older name, which is undoubtedly their right, and which is undoubtedly advisable (if a church cares more for heralding its form of government before the world, than for making somewhat clear by its name its theological tendencies.)

This meeting was a large and most delightful one, and is regarded as the most interesting and characteristic of all the annual meetings in England. Three hundred and fifty ministers and delegates were present from neighboring churches, and were cared for with the most charming hospitality by the Monton congregation, whose minister bears the good old Unitarian name of Higginson, and is a nephew of Doctor Martineau. A fine and spiritual sermon was preached by the Rev. W. G. Cadman, from the text: "Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill." (Verily, "the issue" is here, and showed its unmistakable face through the sermon.) The hymns were, three out of four, American—one by Whittier; two by Hosmer.

After the bountiful lunch spread by the Monton ladies, the business meeting of the Assembly was held in the large upper hall of the Monton schools adjoining the church and under its management. I will attempt no detailed report of the meeting, but will merely speak of some features that especially interested me. The address of the chairman, Mr. Harry Rawson, gave the key-note of the whole meeting in more senses than one. Aside from his references to the work done, and to be done, by the Assembly, his comments upon current events of educational and moral purport were of special interest. The "free education bill" introduced by the government, and now pending in Parliament, received a good share of attention. Mr. Rawson does not favor it, and the mingled cries of "Hear! hear!" and "No! no!" from the audience show how divided is public sentiment upon this important question. The English system of public education presents a curious anomaly to American eyes, accustomed to regard free education as one of the simplest and most important duties that a nation owes to its youth. The objections advanced here are various, arising from both interested and disinterested considerations. Many hold, as does Mr. Rawson, that it is bad policy to relieve the parent of so much responsibility for his child; that parents would not so value the education that was given "without money and without price," as when they pay "thrupence" or sixpence a week for the instruction; and that if half the money spent on gin and tobacco were diverted by parents into the educational channel, there could be no difficulty on the part of the poorest families in paying for the education of the children, while in actual cases of destitution, an application to the proper authorities will secure the appointment of a "guardian" who pays the fee for the child. On the contrary, the friends of the "free education bill" (though it is far from providing for free education in the sense and to the extent that we provide it in America) point to "the states" and to Switzerland to show that the schools are not less but more esteemed by the poor for being free. They also maintain that we must take the poor as they are, *with* their intemperance and unthrift; and that, moreover, as a fact, the payment of the small weekly fee is an intolerable burden even to many not intemperate working people who are rich in children, but poor in every means to provide for them. They maintain, also, that to pauperize the children of the very poor, while most of their mates are paying the weekly stipend, is the worst possible policy and "charity;" and, lastly, they assert that "compulsory education" as enforced here, is wholly indefensible except it go hand in hand with "free education."

There are two other main objections to the bill, the first against "the Godlessness of the Board schools," which seems to strike horror to the mind of the Briton, who does not, however, see the present danger in submitting his children to any sort of religious instruction which the "voluntary schools" may supply. The Monton schools, for instance, are voluntary schools; that is, they were started by the Unitarian church a long time ago, the children of the village all attending and paying their weekly stipend. The school, being found upon inspection to be a good one, receives a government grant proportionate in size to the excellence of its educational standards and the "percentage" in scholarship of its pupils. (In the case of Monton, the grant is the highest possible to be given, and the schools are celebrated for their excellence.) The matter of religious instruction is left to the discretion of the master and pastor, the children of parents who disapprove of the kind of religion taught being permitted to withdraw, which makes it as "Godless" as a Board school for them!

The other objection is that the new education bill will kill or cripple the voluntary schools, which in their time and way have done excellent work—the grant which it is proposed henceforth to give to such as continue in competition with the Board schools being less than their combined earnings from pupils and government under the present system. It is argued that it is the better schools with the higher grade and the more expensive instruction, which will especially suffer; while the inferior schools will receive more money than at present, to waste in whatsoever manner pleases them. The bill is doubtless faulty; but the great difficulty lies in the fact that a wrong system long pursued will never be got rid of without imposing some of its perplexities upon the new régime. The whole question of popular education in England is felt by the more intelligent people to be in a transition state, a hundred years behind the times. The present bill, halting and inadequate as it is, is hailed as the most powerful engine for the ultimate establishment of absolutely free education, and the ultimate freeing England of the present denominational system of education. Another topic of grave public interest Mr. Rawson referred to, closing with these words:

> Is there no longer any charm in the maxim *Noblesse oblige?* Nothing, for instance, to restrain the insensate passion for gambling which afflicts almost every grade and rank of our people, which so corrupts the so-called heads of society, not excepting the Prince, who is its recognized leader—as to develop into the scandal of a public trial and conviction for cheating—the meanest and most sordid of vices. Within the last day or two his Royal Highness has apologized for the error in judgment which led him to transgress a regulation of the army [the condoning Sir William Gordon-Cumming's offense on condition of his signing the agreement to play at cards no more.] But that does not touch the moral aspects of the case. In all this sad business, I can discern only one element of satisfaction, and that is the courage, the ability and the energy with which the press has exposed and denounced wickedness in high places. The time has gone by when the follies of even royalty are discussed with bated breath and whispering humbleness. The Throne can continue to maintain its prerogatives only when 'broad-based upon the people's will,' and when the highest conceptions of duty are represented by those who are destined to be its occupants."

"And what," continued the speaker, "is the pulpit doing meantime?" He wished he could accord it the praise so well earned by the press. The latter would inevitably supersede it as a moral teacher unless, discarding the musty controversies of a dark and distant age, it addressed itself more earnestly to the urgent needs of the day." In conclusion Mr. Rawson spoke very highly of the work of the Postal Mission, which is assuming more and more importance in England.

The report of a special committee appointed to consider questions arising during the year in which moral and religious principles were at stake, was presented by the Rev. H. E. Dowson, the Secretary. Among the things referred to was the inevitable "Baccarat scandal," touched in the following pungent words:

> "The committee suggests that the Assembly shall join its voice with that of others who have appealed to the Prince of Wales, with all respect and good-will, as he prizes the lofty position to which he will be called, to stand before the nation no longer as a patron of the turf and as a gambler, but as one who remembers the motto, *Noblesse oblige*, and who acts as the first Christian gentleman in the land."

The high and fearless tone of the Assembly is, I am glad to say, not confined to this body, but has characterized most of the "dissenting" conferences since the great scandal came to the courts. Where is greater freedom of speech? It is not difficult to see along with it a growing feeling for real democracy of government. Since royalty so demeans itself, the people are asking more and more earnestly: "Why support a show which shows so ill? There are many loyal to good Queen Victoria, who say: "After her, the deluge"—to sweep away the useless and dishonored figment of royalty.

The temperance question was brought before the Assembly by a motion of the Rev. S. A. Steinthal, urging the magistrates of Lancashire and Cheshire to use their newly enlarged freedom in the matter of refusing licenses, in the strictest interest of the public. Mr. Steinthal spoke as a "teetotaler," but invited the vote of all interested in the cause of temperance, and carried his resolution unanimously. Thus ended the business session, largely devoted in the most earnest way to the consideration of live moral issues. The evening meeting had good speeches upon good subjects. A most earnest address was given by the Rev. H. W. Hawkes, recently returned from his volunteer mission to Japan. Mr. Hawkes declined to give us "mere tittle-tattle of what *I* saw and what *I* did in Japan." He would use his half-hour in trying to make us feel our *duty*, so poorly done, in respect to foreign missions in general. Mr. T. W. Hope, who is an antiquary from the pure love of it, gave us some highly interesting and amusing facts of the long ago, about the church of Monton and of Chowbent (of which Dr. Priestley was once pastor). In 1694 this Assembly met at Chowbent, resolved that "its ministers should observe what sins do most abound among the people, and by direct preaching and better acquaintance, endeavor to cure the souls of their flocks the more effectually." Mr. Hope humorously referred to the pointed remarks of the afternoon as an indication that we were reverting to the old commendable method. As an illustration of the provocations encountered by the first Puritans, in the ignorance and stolidity of the clergy of the Church, Mr. Hope told us of Bishop Hooper, of the diocese of Gloucester, who in 1559, sent out among his ministers three inquiries concerning the "Ten Commandments," the "Articles of Faith" and "The Lord's Prayer." Among the returns were many like the following:

Rev. ——: "Thought there were *ten* commandments, but could not tell by whom given or where recorded, nor could he repeat them. Could repeat the "Articles of Faith," but could not DEFEND them! Could not repeat the Lord's Prayer, nor tell by whom it was given, but thought it was recorded somewhere in the Bible."

Rev. ——: "Did not know the number of the Commandments, nor by whom given, nor where recorded. He was not able to repeat from memory the Creed nor the Lord's Prayer, and had no idea where the latter was to be found nor by whom written."

Mr. Hope did not give the conclusion of the matter with the Bishop, but thought that under the circumstances the Puritan forefathers of their Assembly had shown a reasonable forbearance. The Rev. John Trevor, of Manchester, (successor to our American Rev. Silas Farrington, who is now leader of Channing Hall, Richmond, near London,) spoke a very earnest and moving word in behalf of "the People's Church" and the true test of a successful ministry, which he thought was to make life better and nobler for the poorest and most ignorant and oppressed. Then came the several "votes of thanks," a vastly more formal and weighty matter with the Englishman than with us; and this reminds me that I would be ungrateful if I did not record the most hearty and cordial welcome tendered by the Assembly to your correspondent, which, as she regards it tendered to her as an American working in the common cause, she now passes on to all her countrymen and women in the

common cause. Are the English hospitable? Come and see! Not in Boston, not in Chicago, not in Sioux City, could a warmer, more brotherly and sisterly welcome be found than this at Monton, which makes me feel at home all over England! Only—one must learn not to be alarmed at the stentorian English "Hear! hear!" which to a timid and unaccustomed American sounds much like "Here! here!" and a call to order!

Our closing hymn was that tender one of Sarah Adams':

"Part in peace! with deep thanksgiving,
Rendering as we homeward tread,
Gracious service to the living,
Tranquil memory to the dead."

"Tranquil memory to the dead!" As we wended our way out through the quiet, beautiful church-yard, in the tender light of the interminable northern day, I knew not what memories were stirred in the hearts around me by the green mounds that covered faces which once gathered in their pleasant assemblies, and brightened the homes for miles about this beautiful country church. But one stone bore a name which stirred in my heart memories of one dead, to whom we all owe love and gratitude. "Theodore Parker Perkins," the stone said—some one whose parents loved our teacher dearly enough to give the baby that name—the name which causes an American heart to bound on to Florence, where fell asleep our prophet, and the world's!

CAROLINE J. BARTLETT.

London, June 27, 1891.

Church Door Pulpit.

John Henry Newman:—A Personal Tribute.

BEING THE CONCLUDING PASSAGES OF A LECTURE BEFORE THE SOCIETY FOR ETHICAL CULTURE OF CHICAGO, OCTOBER 26, 1890. BY WILLIAM M. SALTER.

However impossible it may be to follow Newman in his assent to Catholic doctrine, he is, in my judgment, to be counted one of the chief inspirers in our day of the higher moral life. I read him for his profound and delicate treatment of my theological perplexities, when I was a student at Cambridge; now I read him for moral inspiration. His aim is fundamentally ethical; while many of his sermons* begin and end in a way that does not edify me, their center and heart are often pure gold. There is a mingled sternness and sweetness in his appeal—a sternness that challenges you, a sweetness that persuades you and wins your heart. I have already marked passages in his writings that I shall use in the "Help to the Moral Life," which I hope some day to publish. I believe no others will serve more to chasten, to refine and deepen the moral life of those who read them.

With Newman, indeed, conscience was the first principle of religion. We hear now much of ethics as being dependent on religion, but to Newman religion was rather an outgrowth of ethics. In so many words he says that it is obvious that conscience is the essential principle and sanction of religion in the mind. As he held with regard to the laws of the mind, that he should be bound by them even were they not God's laws, so also he felt with regard to the laws of right. In speaking of God's sovereignty over his own will and actions, he added, "though always according to the eternal Rule of right and wrong, which is Himself;" never did he dream of making God's will the basis of right and wrong. Much less did he regard the church as the author of conscience—conscience "on which," he said, "the church herself is built." "Conscience," he wrote in his letter to the Duke of Norfolk on occasion of Mr. Gladstone's expostulation as to the civil allegiance of Catholics, "is the aboriginal Vicar of Christ, a prophet in its informations, a monarch in its peremptoriness, a priest in its blessings and anathemas, and even though the eternal priesthood throughout the church could cease to be, in it the sacerdotal principle would remain and would have a sway." Instead of being inferior in dignity and nobility to religion, conscience was to him the very principle of connection between the creature and the Creator; it had this transcendent and awful significance. His view at bottom was that of Emerson, of Kant, of all who have found in man's moral nature witness of his kinship with the eternal and divine.

"Though love repine, and reason chafe,
Then came a voice without reply,
'Tis man's perdition to be safe
When for the truth he ought to die.'"

There is something in life more sacred than life, something that calls, something that commands, something that puts us under imperative obligation, something which if we disobey 'tis as if the heavens lowered over our heads; something of an inviolable sanctity, something that does not and can not perish, though if unheeded it may cause our own destruction. Newman never wished any one to act against his conscience; for though this light in man was not infallible, though conscience might be mistaken, it was man's master light, and when it was as clear as it could be, it was unhesitatingly to be obeyed. He said of certain disputants of Catholic doctrine that while such persons thought as they did at the time, they were bound to act accordingly, and only so far to commit themselves to the church as their conscience allowed. And so he was broad enough to allow that persons not Catholics might really obey God and be rewarded by him; might have their sins forgiven and be in secret union with that heavenly kingdom to which they did not visibly belong. Souls laden with guilt, he said, could by a true act of contrition reconcile themselves to God without sacrament, without priest. Yes, Newman had sufficient range of thought and imagination to conceive of the possibility that Christianity should pass away. It would not pass away, he held, there were promises that it would not; but to his mind there was nothing absurd in the idea. God works by means and instrumentalities, he said in substance; as he employs individual men and inspires them and yet they die, so he might a body or society of men, which at length after two thousand years might come to an end; the Jewish church came to an end, so might the Christian.*

Yet it is the personality of the man that touches us most, that I might almost say awes us, as if he were a spirit from another world. Not that he was an ascetic, for men of the world have set it down to his credit that he *knew* good wine if he did not drink much (selecting the wines for his college cellar at Oriel), and all must be pleased to know that he was a musician, and to think of him playing in the Oratory on his Stradivarius. Not that he failed to appreciate manly virtue, for when a friend asked what he thought of an edition of the *Despatches of the Duke of Wellington*, "Think," he replied, "they make one burn to have been a soldier." Not that he had no interest in the affairs of our common human life, for Froude says, speaking of Newman's Oxford days, that "he was interested in everything that was going on in science, in politics, in literature," and he delighted in Scott, Miss Austen and Anthony Trollope. Not that he was what we call a typical ecclesiastic—he was too frank, too guileless, too unambitious to merit such a description. It would not be far from truth to say that he lived the last thirty years of his life in two rooms, and in a building which had not the least sign of ecclesiastical style about it; and he chose for his saint and patron that most sweetly human of Catholic saints, Philip Neri, whose hospitable room in Rome in the sixteenth century "went by the agreeable nickname of the home of Christian mirth." No, I mean none of these things, but this: that besides and beneath all his diversions and surface interests, he lived a hidden life; that thoughts that are vague or feeble or perhaps scarcely exist in many of us, were the supremely real thing to him; that his aim, his passion, his life was to know the truth (which he called "God's truth") and the right (which he called "God's will"), and ever as he knew, to obey and to do. "What gain is it," we hear him exclaim, "to be applauded, admired, courted, followed, compared with this one aim, of not being disobedient to a heavenly vision?" What has such a man in common with those whose standards are all outside of them in the fashions, customs, ideas, prejudices and blind tendencies of the unthinking world? This man, the center of whose life was all within, who left, as has been said, "the dignities and splendid worldliness of the established church to enter the obscure brotherhood of the Oratory," who while he was passing through his religious changes (from 1833 to 1845) was about the most unpopular personage in England (so witnesses a good authority), who was in the church of Rome for thirty-five years without receiving any signal mark of favor from it, and who after he was made cardinal was addressed simply as "Father" by his brethren in the Oratory, and took his turn with the rest in putting on the white apron and serving at table—this man seems to sum up his life and to reveal his very heart to us in these words:

"I have no sway amid the crowd, no art
In speech, no place in council or in mart.
Nor human law, nor judges throned on high,
Smile on my face and to my words reply.
Let others seek earth's honors; be it mine
One law to cherish, and to track one line,
Straight on towards heaven to press with single bent,
To know and love my God and then to die content."

My friends, there is no other spirit for us as members of an Ethical society, than the spirit which breathes through these words. To be careless of the world's honor and to seek all our approval from within, to follow one law, to trace one narrow path and press on to a distant goal, that is the very idea of ethics, the very call of conscience to our souls.

Few things have moved me more, few things should I be readier (were I worthy) to say, when I laid my own labors down, than these words of his in a sermon on "The Parting of Friends," spoken as he was virtually taking leave of the Church of England: "And, O my brethren, O kind and affectionate hearts, O loving friends, should you know anyone whose lot it has been, by writing or by word of mouth, in some degree to help you thus to act; if he has ever told you what you knew about yourselves or what you did not know; has read to you your wants or feelings and comforted you by the very reading; has made you feel that there was a higher life than this daily one and a brighter world than that you see; or encouraged you, or sobered you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined to him; remember such a one in time to come, though you hear him not, and pray for him, that in all things he may know God's will, and at all times he may be ready to fulfill it."*

*A Selection from the Parochial and Plain Sermons has recently been made in one volume, and has already passed to a fourth edition. (London, Rivingston).

* Sermons on Subjects of the Day, p. 101.

Travelers in Religion.

REV. W. C. GANNETT.

It is the travel season, not only in the summer sense of journeys by rail, but in the larger sense of inward journeys of the mind. It is a travel generation *in religion*. In old times a "religious traveler" meant one who sought some sacred land or shrine; in these times a religious traveler is one who seeks new faiths. And as in all traveling, so in journeys of belief there are two kinds of traveler—the Tourist and the Emigrant; one who goes abroad of his own choice for pleasure and education, and comes back home enriched by what he has seen, and one who goes usually under some compulsion, and stays abroad to make a better home for himself in the strange land.

Tourists in religion we all of us should be. See Europe if you can: all the after-life it will prove joy and culture. And, just so, go and see the foreign lands of faith and worship. Read their strongest book, listen to the argument that never can convert you, visit the churches not your own; they can teach the wisest much. The same travel rules that hold for one who goes to Europe hold here, namely: keep eyes open, expect strangeness, fear nothing, brother men you meet. True, bad results may follow the tour. There are men and women who are un-Americanized by Europe, yet never Europeanized: who become restless wanderers, unhomed everywhere. And it may be so in religious traveling. But good results from travel are very much more common. We come back from foreign lands of thought with better understanding of the foreign points of view, with more respect for alien minds, with a sense of fellowship and of underlying unities below all differences. We come back humbler about our own views. We lose somewhat of our provincialism and of the traditions in which we have been educated. We shed a little, perhaps no little, of our "personal equation" and our egotism. And by such losses we come home larger men, with a cubit added to the mental stature, with wider moral sympathies, with views enlarged, corrected, verified. Moreover, just as the traveler in Europe usually comes back better American than ever, that is, more appreciative of what "America" means as synonym for opportunity, so with the tourist of faith. He is very apt to value his home faith more than ever, to find that there is "no place like home," after all, for him. If he sees its limitations better, its need of enlargement and improvement, so, too, he can see its central truths and inspirations better. Italy's skies are blue, Switzerland's mountains grand, but here at home are skies as full of heaven, uplands as full of miracles, if we have eyes and hearts to see them with. Even so with the continents of faith: here in the home faith is the essence and the miracle of all religious experience anywhere. And the best and final lesson of our tour may be the truth that not place so much as eyes make Italy.

But not all travelers return. Some minds are destined to remain abroad. These are the *emigrants*, who seek to build new homes of faith. To-day their name is legion. We may easily exaggerate the restlessness of our age, and yet in truth the roads seem full of men—men asking, How far is it to God? Where can we find the Soul? Who can tell us anything of life beyond the grave? Whither does this time-way lead, on which our feet are ever hurrying forwards? The Unitarian church is full of these emigrants; but so are all the churches,

*Sermons on Subjects of the Day, page 409.

and among the settlers elsewhere are some who used to call our church their home. Each one of the fugitives has a story of his journey, and he likes to tell it, and the stories are much alike. "What started you?" we ask them. "I *had* to go," they say; "the old place was no longer home for me. I was getting mentally and spiritually starved into it." "Was the road easy?" "No; each step was a step of doubt and fear." "Was it hard for you to settle here?" "Yes, it seemed cold and raw enough at first." "And were you homesick ever?" "Very, and yet I knew I never could return. My old home can never again be home to me." "Then are you glad you came? Do you like the new land now?" "Better and better every day," some of the settlers say; and others, "Glad every moment, now! Mind and heart are both at peace."

Two names upon the summer's death-roll, both names already gratefully remembered in our columns, well illustrate these two kinds of religious traveler—the Tourist, and the Emigrant, of faith. One man was famous in our own little communion, the other has had world-fame,—Dr. Frederick Henry Hedge and Cardinal Newman. Both men died old in years and old in honors; and each, full fifty years ago, had leader's place in a religious renaissance. Dr. Hedge was eminently a *tourist* in religion, a much-traveled mind that had brought home rich treasure-trove from alien worships and philosophies; a *steady* "tourist," traveling far and wide and into the history of religion along not only its highways but its byways; always road-ready, always keeper of those travel rules, "Eyes open, expect strangeness, fear nothing, brother all." Thus he became a thoroughly catholic mind, a world-catholic, a broad Unitarian, in distinction from either a conservative or a radical.

Cardinal Newman, on the other hand, was an *emigrant*, one who left his home-faith and traveled earnestly until he found a holier land in which to live and die. And his journey is the more noteworthy because it comes into contrast with the journeying of his younger brother, whose emigration led him in precisely the opposite direction. "Rome or Reason,—there is no middle ground;" these two Newman brothers parted at the threshold of their mother-church, the church of England, and one of them, John Henry, went to Rome (the alternative being as *he* said, "Rome or *Atheism*"), while Francis William, turning the other way, and traveling as earnestly and as much under compulsion of the spirit, reached a Theism that lay for him outside of even the name Christianity.

The Church of England in 1833 seemed to a few of its younger men to be in a half-alive, half-dead condition. A new reformation was needed to offset the liberalism they so much dreaded on the one hand—yet there, on the other side, lay Rome. Some *Via Media* must be found: "*Anglo*-Catholicism" should be its name. Young Newman (John Henry) was the most gifted and most eager of this band. Uncertain of his end, but self-devoted, he pressed on as truth opened to his mind. Strange, indeed, it seems to us the spectacle of a mind so strong, a nature so moral as Newman's, exalting sacramentalism, "staking faith on the right reading of the documents of the fourth century," prying open ancient dogmas to get sanction for his aspirations! "You are aiming straight for Rome," men told him. "Towards it, but never for it, never to it," answered he. But onwards the movement drifted, Newman ever keeping true to the "one step enough" vouchsafed him by his "Kindly Light." At last his famous "No. 90" tract came out. That ended all his leadership for Anglicans. Great was the sensation that it made, bitter the attacks, loud the cries of "Traitor!" Four years later he reached "Rome." Twelve years in all the journey took him.

In all this Newman was absolutely sincere,—no one dreams of thinking "traitor" now. Years afterward Charles Kingsley attacked his truthfulness, and he, in answer, put forth an "Apologia Pro Vita Sua," as he called it,—a book so modest, so shrewd, so strong, such a transparent, childlike confessing of his heart, such a self-consistent journey through the night, that from that time on truth-lovers of all churches have honored him and loved him. It is an intellectual "Pilgrim's Progress," a classic among the "Great Voyages" of the mind. For him the voyages were over now. "From the time I became a Catholic, of course I have no further history of my religious opinions to narrate," he says. "Not that I have given up thinking on theoretical subjects, but I have had no changes to record, no anxiety of heart whatever. I have been in perfect peace and contentment. I never have had one doubt. It was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption." Intellectual difficulties remained, he owned, but "ten thousand difficulties do not make one doubt as I understand the subject. Difficulty and doubt are incommensurate." They made him cardinal, he made himself a saint. And when he died this summer, a man of nearly ninety years, all the higher minds of England saluted him as one who had followed, and taught men to follow "Light."

Turn now and watch the other brother, Francis Newman, on his journey. He, too, was sincerity itself. His mind, too, was analytic, logical, but less poetic. He, too, was always road-ready for the truth. And he, too, had no choice; go he must! His starting-point in religion, he tells us, was "unhesitating, unconditional acceptance of whatever was found in the Bible." So selfless and devoted was he in this faith that for two years this Oxford student worked as missionary in Persia, trying to convert Mohammedans. The change began. First, sabbatarianism and the rightfulness of infant baptism and of episcopacy, left him; the Church Fathers lost authority; the Athanasian doctrine of Christ's nature, and belief in reprobation, vanished. But all this was coming *nearer* to the infallible Bible—nearer to it, though going farther from his friends; for awhile his very brother parted from him absolutely. "You will yet be a Socinian, an Infidel," friends warned him, as others had warned that brother, "You are bound for Rome." Next, his Calvinism dislodged itself and bore away much with it—eternal punisment, vicarious atonement, fall of man and original sin, and the doctrine of the Trinity. And now, faith in the Bible as infallible began to slip away. For the genealogies of Jesus were plainly contrdictory; the creation stories of Genesis were contrary to geology; the Old Testament was misquoted in the New; immoralities in the older stories began to stare at him; he learned to recognize the conglomerate, compiled nature of the Hebrew books, and in the Gospels the infancy stories were recognized as legends and many of the Bible miracles paled out as lacking moral dignity. Thus he reached three conclusions: That man's mind must *judge* the Bible as well as interpret it; that, so judging, the Bible showed errors and immoralities; that, with all its greatness, it therefore was not an infallible revelation. And still the Light led on this Bible traveler. Now he began to see that miracles, even if granted fact, could be no real test of *moral* truth, and that the "evidences" of Christianity, whether derived from prophecy and gospel and epistle, or from its inward history, or, again, from its influence upon the world,—that all these so-called "evidences" of Christianity were really sieves through which proofs of its being a supernatural revelation ran out. Thus he came to see that "belief" and "faith" are different things, that there is no such thing as genuine faith at second-hand, that history is no part of the soul's religion, that spiritual truths must be spiritually discerned; that if Jesus were neither God on earth, nor the Christ of Hebrew prophecy, nor even sinless man, still the essence of Christianity would remain the same, namely, the heart's trust in the sympathy of God with individual men. And thus in the heart at rest in God he had rounded his half circle of faith, and clasped again his Cardinal brother's hand.

Here Francis Newman's journey ended. The record of the journey, *his* "Apologia Pro Vita Sua," he gives us in his book called "Phases of Faith." As in his brother's book, we watch this pilgrim, also, led on step by step through darkness, his part being to be simply loyal to the Leading Light. But even before he wrote this travel story out—a story of negations, necessarily,—he had written the book of affirmation that described the largeness, the beauty and wonder of the holy land he found. He called this other book "The Soul." In it he sets forth the *natural history* of the Soul in its sorrows and its aspirations, as the true basis of theology. He first describes its infancy, its rudimentary religion as the sense of the infinite without us dawns within us; next, the sense of sin, or what happens in us as the feeling grows that we are not what we should be in the sight of God; then the sense of personal relation to God, and the struggle to realize this relation and the joy of the success; then the ideals of spiritual excellence, and the outward aids that help us to attain them; and then the grounds on which the soul forms its hopes of future life.

Two brothers, two emigrants of faith, two holy lands of peace as far removed as East is from West! The double story teaches like an object-lesson. Born of the same parents, brought up in the same home, educated at the same university; both men of marked ability, both great scholars, both rarely earnest, candid characters, both deeply religious in nature; and both born to be truth-seekers, with both no choice but to leave their childhood's home of faith; both reluctant; both going slowly, scanning, testing every step; both hotly, bitterly attacked; both reaching peaceful, holy lands of the spirit; both writing diaries of their mental journey; both becoming leaders of religious thought in consequence of the journey. And the Canaan of one, Rome,—the light that leads to it, tradition, apostolic succession, the incarnate God, a supernatural revelation supernaturally interpreted; the Canaan of the other is the Human Reason and the Human Soul,—the light that leads to it, "that light which lighteth every man who cometh into the world, and, as many as receive it, to them it giveth power to become the sons of God." "Rome or Reason—there is no middle ground."

We will not ask the question now which brother went the better way, or which had the holier leading, or what is the true seat of authority in religion, or whether there is any infallible guidance. The truths which the story of the emigrating brothers teaches like an object-lesson are these three: (1) Religion, with its light and peace, is larger than all the religions which try to map its boundaries; it holds them, and not they it. (2) There are unities of faith and hope and love, ideals of moral and spiritual excellence, which all the churches hold in common; and these, and not their differing doctrines, are the diviner things. (3) Truth of life is more than truth of thought; the spirit of truth-seeking in a man, and not the truth arrived at, makes the greatness of the man.

The Study Table.

Books here noticed promptly sent on receipt of price by W. W. Knowles & Co., Publishers and Booksellers, 204 Dearborn St., Chicago.

Life of Dante. By May Alden Ward. Boston: Roberts Brothers. Price, $1.25.

This is a reprint of the work to which the "Life of Petrarch" by the same author and publisher, issued within the year, was a companion. It does not embody any new material concerning the poet, whose great work "The Divine Comedy" has been made the subject of a larger list of works of comment and analysis than any book except the Bible, but it presents in very attractive and readable shape the old materials, reduced to workable dimensions for the help of the average student, who has not the time or means to consult more fundamental authorities. A bibliography of the most important English works treating of the poet, with an index, add to the practical usefulness of the little volume.

Helps for Home Nursing. By Irene H. Ovington. Chicago: Charles H. Kerr & Co. 50 cents.

This little book, dainty in form and color, printed in clear type, gives in condensed language many excellent suggestions, which can not fail to be of value to a young nurse or one unaccustomed to the care of the sick. The chapters on "The Invalid's Room," "Ventilation," "Sleep" and "Nourishment," while brief and simple, contain directions for the care and comfort of the sick which are indispensable to their welfare. The recipes for preparing food are just what is needed in home nursing, for it is in the matter of nourishment that the patient oftenest suffers in the hands of inexperience. There is no padding in the book. Everything in it is useful and practical.

Balaam to his Master. By Joel Chandler Harris. Boston: Houghton, Mifflin & Co. Price $1.25.

Mr. Harris's peculiar line of work has given him a distinctive and honored place among modern tale writers, and we have here the third collection of those characteristic sketches his pen so loves to delineate. The volume includes six short stories, the first of which gives the volume its title, and most of which have appeared in the columns of current periodicals. The book will find a ready sale among the lovers of short, agreeably told stories, written on a basis of truth and nature, in a sympathetic spirit, and full of kindly humor.

What's Bred in the Bone. By Grant Allen. Boston: Benj. R. Tucker. Paper, 35 cents.

Grant Allen is an evolutionist as well as a novelist, and in this book he disposes the usual puppet-material of the ordinary British society novel,—the Father with a Dark Secret, the Innocent Young Girl, the Villain and the Rightful Heir,—all with a light, humorous, yet masterful touch, and makes them teach the lesson so well understood, of the blight that an unhappy heredity can cause, with the more important truth that heroic effort can overcome bad heredity.

Our Unitarian Faith. By J. T. Marriott. Sunday School Association, London.

This series of six addresses to young people is put in cloth covers and makes a valuable help for teachers who are discussing with their classes in Sunday-school such questions as "The Trinity," "Salvation," "A Unitarian view of the Bible," and certain difficult matters of faith, such as the atonement and immortality, from a Unitarian outlook. The language is clear and simple, while the thought is broad, is full of youthfulness.

Sweet and Twenty. By Mary Farley Sanborn. Boston: Lee & Shepard. Paper, 50 cents.

This is merely a love story, but it is a clever one, showing considerable talent and considerable care for artistic detail.

The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice.

Politics and Property, or Phronocracy, a Compromise Between Democracy and Plutocracy. By Slack Worthington. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, 334 pages, $1.50.

Mind is Matter, or The Substance of the Soul. By William Hemstreet. New York: Fowler & Wells Company. Chicago: A. C. McClurg & Co. Cloth, 12mo, 251 pages. $1.00.

Theodoric the Goth, the Barbarian Champion of Civilization. By Thomas Hodgkin, D. C. L. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, 12mo, 450 pages. $1.50.

The Rights of Women, and the Sexual Relations. By Karl Heinzen. Boston: Benj. R. Tucker. Cloth, 12mo, 174 pages. $1.00.

Coupon Bonds and Other Stories. By J. T. Trowbridge. Boston: Lee & Shepard. Paper, 12mo, 411 pages. 50 cents.

A Wedding Trip. By Emilia Pardo Bazan. Translated by Mary J. Serrano. New York: Cassell Publishing Company. Cloth, 12mo, 352 pages.

Notes from the Field.

Boston.—The fourteenth annual summer Grove meeting at Weirs, N. H. will be held July 25 to August 3. Rev. Messrs. Horton, Rexford (Universalist) Wright, Bodge, Spaulding and others will take part. The Sunday-school Society will be apportioned Tuesday afternoon for its exercises.

—Ramabai writes from India to Boston friends that twenty-eight widows now enjoy her school and others wait to enter in the fall. She has opened a Kindergarten in her town and trains young women as teachers for similar projected schools in other towns. She has found a house and grounds well adopted for her institution and will directly, with the already accorded approval of her American trustees, purchase the estate; and in the fall remove thither. The purchase money, $12,000, is already in hand in America.

—A noonday rest and lunch room with recreative accessories is mentioned as starting here.

—Rev. Geo. W. Briggs, the veteran minister of Cambridge who lately had nearly passed on, is now in a seashore home in Plymouth and has recovered much strength. He hopes to be soon again about among his many friends!

—Rev Wm. I. Lawrence writes from Tokio of the strangeness of Japan life being tempered to him by his very cordial reception on the part of the combined missionaries of the Unitarian, Universalist and the Liberal German Evangelical churches in Japan. He attended services with the new Unitarian society there. The outlook is to his eyes attractive and promising. He feels on entering Japan as Rev. Mr. Knapp felt particularly on leaving, that there are nowhere just such cordial people as the Japanese.

—Mrs. Hemmenway, of Boston, has for twenty-five years past, spent $5,000 per year on the inimitable day schools of Miss Amy Bradley in Wilmington, N. C. That city and that state fully appreciate her work and have matched it by state schools everywhere conducted on her methods.

—The new Unitarian "Church of the Good Samaritan," started lately on the Back Bay, Boston, has assured its permancy by uniting with the New South church. Both churches were weak and now they make one effective society.

Chicago Headquarters.—The publisher of UNITY, who has been holding what is pretty near to solitary state for the past two weeks of vacation season, enjoyed an inspiring visit from Rev. F. L. Hosmer of Cleveland on the 18th. Mr. Hosmer left the same evening for Colorado, where he will breathe mountain air for a month or two. His address for the present will be Dillon, Summit county, Colorado.

—Rev. John R. Effinger left the city last week for a season of rest and physical upbuilding at his old home, Harrisonburg, Va. It is expected that he will spend the coming winter on the Pacific coast.

—R. E. Blount, just from the Cambridge Divinity school, gave UNITY a call on his way to his father's home at Byron, Ill. On our own responsibility and not at his request we venture the suggestion that any pastorless church, organized or embryo, might do well to communicate with him.

Hartford Conn.—In a recent copy of the *Homestead*, published at Springfield, Mass., a member of Unity church, Hartford, wrote an article entitled "Hartford in July," in which the following paragraph occurs, concerning the Unitarian church at that point: "Unity church is closed for repairs. The society trustees expect also to add to their already large income by investing their fund in a five-story block beside the entrance to the church or hall. Rev. Perry Marshall, the pastor, will probably soon leave the city. He has been much liked here, being perhaps the most learned of the city clergy, having a knowledge of some dozen languages. A patriotic piece of his was sung by Mr. Trask and a chorus of 800 school children at Foot Guard hall exercises on July 4."

Baraboo, Wis.—The work in Baraboo which has not been actively carried on since the departure of Rev. Lloyd Skinner, has been taken up for part of the summer season, at least by Rev. S. M. Crothers of St. Paul, who is spending his vacation there. The Baraboo people are delighted with Mr. Crother's sermons, and write that they feel assured that much good will come from them.

National Unitarian Conference.—President Daniel L. Shorey, Rev. H. D. Maxson, and the acting-secretary, are the delegates who will represent the W. U. C. at the coming fall meeting of the National Conference.

UNITY SUNDAY CIRCLES in hall or parlor, and new Churches unprovided with Hymn Books, will want our Hymn Tracts. **Songs of Faith, Hope and Charity,** set to old tunes; 51 Hymns with music. **Love to God and Love to Man;** 47 songs adapted to "Gospel" tunes. **Responsive Services** with prayer and closing chant. Each pamphlet 5 cents.
The three bound together, with eight *Choral Responsive Services* added—a complete little service book—for **15 cents; $1.50 per dozen.**
UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

The Exchange Table.

ANDREW D. WHITE, formerly president of Cornell University, gives the following reasons for Spelling Reform:

First—The fearful waste of time on the part of millions of our children in learning the most illogical mode of spelling, probably, that this world has ever seen, the only real result being to weary them of books, and to blunt their reasoning faculties.

Secondly—The barrier which our present system establishes against the most important agent in the rapid civilization and Christianization of the world. The grammar of our Inglish tung is probably the simplist and easiest known among civilized nations; so much so, indeed, that for a long time it was accepted as a truth that the Inglish tonge had no grammar. Our language is spreding among the cultured classes in all parts of the world; but, what is more important, it is beginning to take possession of the vast semi-civilized or barbarous nations of the East—China, Japan, India and the islands of the Pacific.

I hav no dout that, wer Inglish orthografy simplified, the Inglish language would within a generation or two becum the business language of the more activ part of all these great nations. The effect of sending out one hundred thousand missionaries would be but slight when compared with what would be accomplisht if our language wer thus spred among those nations, and they wer thus opend to the treasures of Christianizing and civilizing thought containd in it. These ar the two things which I see in the matter; and I rejoice that the leading filologists, as well as all thoughtful men, ar all ranged on one side.

MUST we stay at home? Let us be grateful then that we escape all the annoyances of traveling. Do we make few new friends? Let us enter into closer friendship with our own selves. We shall be surprised, some of us, to find how agreeable we are, if only we have a chance to get acquainted with ourselves. Have we little time for talk? Let us crowd into the days a few new books, and let us take the sting out of our deprivations by trying, according to the scriptural injunction "In everything to give thanks." Sometimes the surest way in the world to take all the hurt out of a hard thing is to praise God for it, and be thankful for the things we find in it which we could not possibly have found in the other thing that we desired to do.

There was once an old colored man—an invalid, who said, "If we 'spected to git over our mis'ry, we must larn better 'nd set right down in de middle of de ache." Let us get as far as possible toward the circumference of our own aches. The middle of them is usually a hard place to linger. It is better to get over the border into somebody else's ache than to sit mourning in the middle of our own. So if we have to stay at home, possibly there is somebody else who not only has to stay at home, but who has to be at the same time sick or hungry, or out of work, or otherwise distressed. After all the secret of our content is in ourselves.—*The Home Magazine*

IT comports less with pure religion than with religious politics, that the pastors of churches should allow revivalists, or "evangelists," to come into their flocks and introduce methods of procedure which the pastors do not intend to follow, and teach doctrines which they do not either teach or believe. This is just what is often done. Men of learning, character and position in a community, all of which they would forfeit if they adopted either the methods or teachings of the evangelists, send for a professional revivalist, hand the conduct of their church, and to no small degree the religious interests of their people, over into his hands for some weeks, for the sake of making a few additions to the church roll; when they do not believe in his methods or ideas, and sometimes do not believe in him. Such pastors should not take on any airs in speaking of the Jesuits.—*The Christian Leader.*

WE beg leave to call the attention of our readers to the sermon by the Rev. Jenkin Lloyd Jones ["The Lofty Mountains"] which we publish after UNITY. In itself, it is undoubtedly good and stimulating reading. But we have in republishing it, another point of view. We ask all our unbiased subscribers whether in this sermon there is aught that might not have been said by a Jewish preacher? The congregations who have the privilege of listening to such sermons as this every Sunday during the year are not very far, if removed at all from Judaism. And yet we have those among us who would to-day have their Jewish congregations believe that outside of their own temple, there is no light and that to be on friendly terms with men such as Jones virtually amounts to an abandonment of Judaism!!!—*Reform Advocate* [Dr. E. G. Hirsch, Editor.]

SIX TRACTS ABOUT JESUS
Three by Jenkin Lloyd Jones, one by H. M. Simmons, one by S. J. Barrows, one by W. M. Salter. All mailed for 20 cents.
UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

DON'T DELAY TO
Stop that cough! Else the bronchial tubes will be enlarged and the delicate tissues of the lungs exposed to injury. No other medicine is so speedily operative in throat and lung troubles as **Ayer's Cherry Pectoral.** A few doses have been known to break up an obstinate and distressing cough. Sufferers from asthma, bronchitis, croup, consumption, sore throat, and whooping cough find a sure relief in the use of this preparation. It soothes the inflamed membrane, promotes expectoration, and induces repose. Don't be without it in the house. Sallie E. Stone, Hurt's store, Va., writes: "I have found, in my family, that Ayer's Cherry Pectoral was always a certain cure for colds and coughs."
"Five years ago I had a constant cough, night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral and was completely cured."—Anga A. Lewis, Ricard, N. Y. *
Try
Ayer's Cherry Pectoral
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price $1; six bottles, $5.

Exhaustion
Horsford's Acid Phosphate.
The phosphates of the system are consumed with every effort, and exhaustion usually indicates a lack of supply. The Acid Phosphate supplies the phosphates, thereby relieving exhaustion, and increasing the capacity for labor. Pleasant to the taste.
Dr. A. N. KROUT, Van Wert, O., says:
"Decidedly beneficial in nervous exhaustion."
Dr. S. T. NEWMAN, St. Louis, Mo., says:
"A remedy of great service in many forms of exhaustion."
Descriptive pamphlet free.
Rumford Chemical Works, Providence, R. I.
Beware of Substitutes and Imitations.
CAUTION:—Be sure the word "Horsford's" is printed on the label. All others are spurious. Never sold in bulk.

The Best Books . . . .
FOR YOUNG PEOPLE
Can be selected from our
Library List,
Which is absolutely free from everything objectionable, and full of
Instructive and Helpful Ideas.
Send for list and prices from
WOMAN'S TEMP. PUB. ASS'N.
161 La Salle St., Chicago.

"NEWS FROM NOWHERE:"
Being a System of
VOLUNTARY SOCIALISM,
By WM. MORRIS,
POET, AGITATOR AND SOCIAL REFORMER.
Written in opposition to Bellamy's Scheme of Compulsory Socialism.
Address,
TWENTIETH CENTURY PUB. CO.,
7 Clinton Place, New York City.

NEW ENGLAND CONSERVATORY OF MUSIC FOUNDED BY Dr. EBEN TOURJEE.
CARL FAELTEN, Director.
Piano, Organ, Violin, Voice, Etc.
Systematic courses in class and private lessons. Tuition, $10 to $30 for 20 class lessons. Many free Classes, Lectures, Recitals, etc. Elocution, Oratory and Dramatic Action, Fine Arts, Literature, Languages, Piano and Organ Tuning. COMFORTABLE HOME for Lady Students. Calendar Free.
Fall Term begins Sept. 10, 1891.
FRANK W. HALE, General Manager.
Franklin Square, Boston, Mass.

CHICAGO FEMALE COLLEGE
Morgan Park (near Chicago). Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 77 Madison Street, Chicago, Ill.

What Can Ethics
DO FOR US?
An address given before the Philosophical Club of Harvard University, Sanders Theatre, March 27, 1890, by **William Mackintire Salter.**
A Tacoma lawyer writes the author: "I have this moment finished reading your address, and I can not restrain the impulse to write to you and say that I have been greatly lifted up in spirit and strengthened by it. While I have been for years upborne by the same spirit which animates your speech, yet so stern, nay, heart-breaking, has been my outward environment that at times I am submerged in gloom and despondency, and need to hear the trumpet call to inspirit me. Your voice sounded in my ear at a time when I was very weak and weary, and new life has been imparted to me, for which I thank you."
Mr. Blake, one of the editors of UNITY, writes of the same address: "I have read it with admiration and gratitude. Hardly I need say, yet, for my own joy, I will say that I agree with every syllable of it. It inspires and lifts me by a peculiar and heavenly power in it. I never have read a loftier piece, of its length, in any language or literature, nor do I see how any of any length could be nobler except by the reiterations and climbings of strength on strength which come by the fact of length."
Paper, 32 pages, 10 cents, postpaid.
Address:
CHARLES H. KERR & CO., Publishers,
175 Dearborn Street, Chicago.

MARTIN LUTHER
AND OTHER ESSAYS.
BY DR. F. H. HEDGE.
CONTENTS:—Martin Luther, Count Zinzendorf and the Moravians, Christianity in Conflict with Hellenism, Feudal Society, Conservatism and Reform, Rev. William E. Channing, D.D., Science and Faith, Classic and Romantic, The Steps of Beauty, Ethical Systems, Ghost Seeing, Personality, The Theism of Reason and the Theism of Faith.
We can commend the book to any one interested in religion or literature. It bears reading as few collections of review articles and addresses do, and it is worthy to form a part of that small body of good literature that will not lose its savor with the change of the years.—*San Francisco Chronicle.*
A handsome volum e of 326 large pages. Publishers' price, $2.00; our price, including prepayment of postage or expressage, one dollar. Supply limited, order at once.
Address
CHARLES H. KERR & CO., Publishers,
175 Dearborn Street, Chicago.

SUNDAY-SCHOOL STORIES for little children.
By Miss Lucretia P. Hale and Mrs. Bernard Whitman.
Twenty-six stories written on the same plan as those in Dr. Hale's volume, but intended for younger children, printed in large type on heavy paper, and neatly bound. Cloth, 16mo, 219 pages, retail price $1.00. Our price to those who order direct from us, **50 cents,** postpaid.
Address:
CHARLES H. KERR & CO., Publishers,
175 Dearborn Street, Chicago.

WORLD'S FAIR PICTURES OF ALL BUILDINGS.
Full information of everything connected with the Greatest Event of all time, also description of all States and Territories, account of all Government Lands to be had at $1.25 per Acre, fine illustrations of various Industries and Interesting Scenery. A World of Information for only 25 cents a year. Sample Copy and 100-Page Catalogue containing 1,000 Clubbing Offers, 10 cts. The Guide and Hand-Book of Useful Information contains 1,000,000 Facts. Price 50 Cents, with Paper 65 Cts.
THE WESTERN WORLD, Chicago, Ill.

HELPS FOR **HOME NURSING**
By Irene H. Ovington.
A pretty cloth-bound book of 114 pages, that tells home nurses
How to improvise conveniences for the sick-room,
How to secure good ventilation,
How to arrange the room,
How to prepare and serve delicious food,
How to amuse the invalid,
How visitors should be taught to behave,
with many other helpful suggestions.
Price, including postage, fifty cents. Agents wanted.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

SAMPLE FREE
HOME EMPLOYMENT and GOOD PAY. We want AGENTS everywhere to get up CLUBS for the
Illustrated Home Journal,
which will be WELCOMED in EVERY FAMILY. SEND for a FREE SAMPLE COPY, containing our SPECIAL CASH PREMIUM OFFERS. Address
THOS. G. NEWMAN & SON,
CHICAGO, ILLS.
Please mention this paper when answering.

A PURE SOULED LIAR!
An Anonymous Novel, Original, American, Copyrighted. 191 pages. Mailed for 30 cents.
"In many respects a remarkable book. Its title is a puzzle, its mechanical make-up is unique, and the plot of the story is altogether novel."—Saturday Evening Herald.
"There is nothing unworthy here, either in morals or art."—American.
"One of the strongest and most fascinating books of the season."—Northern Budget.
CHARLES H. KERR & CO., Pubs., 175 Dearborn St., Chicago.

Herbert Spencer's
DATA OF ETHICS, and EDUCATION, two pamphlets, each 15c. or 30c., or in cloth 75c. and $1.00. Inspirations of the School Teacher, by Eva H. Walker, free with an order of 50c. or over. Mention UNITY. W. W. KNOWLES & CO., Pubs., 204 Dearborn St., Chicago.

SCHOOL GIRLS Make $100 a month, others $2,500 a year. Work right. Outfit only 10 cents. Address The Western World, Chicago, Ill.

BLESSED BE DRUDGERY—A sermon by W. C. Gannett, 5c. mailed. UNITY PUBLISHING COMMITTEE, Chicago.

The Home.

Helps to High Living.

Sun.—Heart is power.—*Spurgeon.*
Mon.—This life means action.—*Joaquin Miller.*
Tues.—Charity is not an action; it is life.—*Lobstein.*
Wed.—A man is his own star.—*Bacon.*
Thurs.—Manners are the shadows of virtue.—*Sydney Smith.*
Fri.—One day at a time!—*H. H. Jackson.*
Sat.—God goes before you.—*Gold Dust.*

July.

When the scarlet cardinal tells
  Her dream to the dragon-fly,
And the lazy breeze makes a nest in the trees.
  And murmurs a lullaby,
    It is July.

When the heat like a mist veil floats,
  And poppies flame in the rye,
And the silver note in the streamlet's throat
  Has softened almost to a sigh,
    It is July.

When the tangled cobweb pulls
  The cornflower's cap awry,
And the lilies tall lean over the wall
  To bow to the butterfly,
    It is July.

When the hours are so still that time
  Forgets them and lets them lie
'Neath petals pink till the night stars wink
  At the sunset in the sky,
    It is July.

When each finger-post by the way
  Says that Slumbertown is nigh;
When the grass is tall, and the roses fall,
  And nobody wonders why,
    It is July.

—*Susan Hartley Swett, in Home Magazine.*

The Lost Kitten.

Frolic was a kitten—such a fat, dumpy little thing he looked almost like a ball of fur. Aunt Mary sent him to her niece for a birthday gift. He had been brought in a basket, and when Gracie raised the cover she screamed right out. He was so soft and white, and around his neck a blue ribbon had been tied with a tiny silver bell on it.

How proud she felt of her beautiful pet, and the first thing Frolic must have just ever so many playthings—a saucer his very own to drink milk out of, and a nice place to sleep. But one morning, three days after, a terrible thing happened that made Gracie cry for a whole hour—her dear little kitten could not be found!

She hunted all over the house, down the street, in the garden, and in fact everywhere, as she supposed, but with no success.

"Someone's stol'd or killed my Frolic," she sobbed, and in vain papa and mamma tried to comfort her with the assurance that if he did not come back she could have another.

Her playmate, Jennie Jackson, came over and listened with patience to the tale of woe, and soon Gracie's face grew brighter, while together they decided that Frolic must be dead, and resolved to have a funeral—rushing into mamma's room to make known their plan.

"I'm going to pay my last 'spects to Frolic," Gracie faltered, and after a few moments there had gathered on the lawn several boys and girls who wished to honor the memory of the dearly-loved kitten.

An old black veil was found in the scrap-bag, and torn into pieces, while a strip was pinned (representing mourning) to his ball, and numerous playthings, these being arranged in a row on the front porch.

Johnnie Smith "played" minister, and stood on the steps, and Gracie and all the girls kept their handkerchiefs over their eyes during the sermon, which was as follows:

"Friends, we are sor'ful to-day over the 'sterious loss of a bu-ca-ful white kitten, and our hearts are very 'reaved, indeed, 'cause I guess he's gone for good. He never did a naughty trick nor showed his claws, but was always 'bedient to his mistress and—and—and—Amen!"

Gracie's tears became genuine, and they were preparing to sing just as mamma raised the window and called: "Come here, little daughter, quick!"

Gracie ran at once to the sitting-room, and oh! there in mamma's work-basket was *Frolic*, fast asleep, and cuddled down as cunning as could be.

What a commotion it caused, and all had a peep before he was taken out. Then Gracie hugged the sleepy little creature tight in her arms, and kissed him and laughed over him until he was nearly smothered. And so ended Frolic's funeral.—*Home Magazine.*

Justice.

Our religious duties grow with our growth. Love and reverence are for young children all the law. They learn first of all the duties of a child, next those of a disciple. Then they must advance one more stage, and learn the duties of a comrade. As the relationship of father and child is a preparation for the relationship of teacher and scholar; as the obedient son easily learns to become the loyal disciple; so the duties of a comrade follow easily after those of a brother or sister. When brothers and sisters join in play together, when they share each other's gifts and help each other's plans, already some need of a rule of good manners, some need of a line of right conduct that must not be overstepped, will make itself felt. That is to say, there will be some apprehension of that which school-boys call *Fair-play*, and which grown people speak of as Justice. To learn to do and to love that which is *just*, is the third step in the religious life. Fairness demands that if I play with a nearsighted boy, I shall not take advantage of his defective sight to misrepresent the truth, that I shall not cheat him, and not allow him to cheat himself. Fairness demands that if I am strong I shall not take advantage of the weak. Fairness demands that I shall be as willing to yield to the majority when they are against my opinion, as to support them when I agree with them. Justice like gratitude and filial love should be a living principle, not a dead rule. Or to put that more simply, justice should be done gladly and generously or it will be hardly done at all. A man who never goes further than the letter of the law demands, will in many cases fall short of the spirit of the law; and who ever would do justice by nice measurement as the Pharisees weighed and measured the small herbs for tithing, will be sure to do practical injustice. And thus it is that although not itself a requirement of justice, the best guarantee that justice shall be done is the disposition of a man's mind "to love his neighbor as himself."—*James Ruddle, in Sunday-School Helper.*

Established 1857.
The Great CHURCH LIGHT
Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. *Don't be deceived by cheap imitations.*
I. P. FRINK, 551 Pearl St., N.Y.

Perry & Martin,
84 La Salle St., Room 516, Chicago.
Loan Money for estates and private parties on city property at current rates.
ELLEN A. MARTIN, Attorney.

MR. KNAPP'S HOME SCHOOL,
Plymouth, Mass. 12 boys. 25th year. H. B. Learned (Harv.), Head Master. Mrs. Knapp, Principal.
POWDER POINT SCHOOL.
Duxbury, Mass. 22 boys. Laboratories.
Frederick B. Knapp, S. B. (M. I. T.) Principal.

Illinois Military Academy, Morgan Park, Ill. 13 miles from Chicago.
Thorough preparation for College, Technical School or Business. Enrollment limited. For catalogue apply to Principals Henry J. Stevens, A. M., Chas. W. Mann, A. B

The finest quality of Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Catalogue and Prices.
BUCKEYE BELL FOUNDRY,
VAN DUZEN & TIFT, Cincinnati, O.

Hot Weather Necessities.

Notice the large square package in the front rank. That's where it belongs—ask any woman who has used it. See what it does. It saves work, saves strength, saves health, time, and temper. It saves wear and tear, too—and that's money. Delicate summer clothes don't have to be rubbed and wrenched when they're washed with *Pearline*. Everything is washed easily—and safely. *Pearline* doesn't *do* any more in warm weather than in cold, but you seem to *need* it more then. It's a necessity. But it's a luxury, as well. Try it in the bath, and you'll think so.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 193 JAMES PYLE, New York.

BEECHAM'S PILLS
PAINLESS. EFFECTUAL.
WORTH A GUINEA A BOX.
For BILIOUS & NERVOUS DISORDERS
Such as Wind and Pain in the Stomach, Fullness and Swelling after Meals, Dizziness, and Drowsiness, Cold Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, and all Nervous and Trembling Sensations, &c.
THE FIRST DOSE WILL GIVE RELIEF IN TWENTY MINUTES.
BEECHAM'S PILLS TAKEN AS DIRECTED RESTORE FEMALES TO COMPLETE HEALTH.
For Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc.,
they *ACT LIKE MAGIC, Strengthening* the muscular *System*, restoring long-lost *Complexion*, bringing back the *keen edge of appetite*, and arousing with the *ROSEBUD OF HEALTH* the *whole physical energy* of the human frame. One of the best guarantees to the *Nervous and Debilitated* is that BEECHAM'S PILLS HAVE THE LARGEST SALE OF ANY PROPRIETARY MEDICINE IN THE WORLD.
Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.
Sold by Druggists generally. B. F. ALLEN CO., 365 and 367 Canal St., New York, Sole Agents for the United States, *who* (if *your* druggist does not keep them) WILL MAIL BEECHAM'S PILLS on RECEIPT of PRICE, 25cts. A BOX. (MENTION THIS PAPER.)

STORY & CLARK ORGAN CO.
CANAL AND 16TH STS.
- CHICAGO. -

HIGH GRADE ORGANS ONLY.

Largest, exclusive Reed organ concern in the World. Church organs a specialty. . Catalogue free. . See the Mozart organ with Electric Attachment. . A child can play. . Equal in tune and power to a $3,000 pipe organ at one-fifth the cost. . It has no equal.

Announcements.

SECOND TOWER HILL SUMMER ASSEMBLY

AND

Fifth Annual Sunday School Institute.

HILLSIDE, WIS., AUG. 2-16.

The Ministers' Institute.

9 to 10:30 a. m. Daily.

The ministers present will take turns in leading the discussions upon such practical and professional subjects as are related to ministerial work, and parish efficiency. Opportunity will be given for the asking and the answering of such questions as may lead to the practical and pressing problems of Pulpit and Pews.

The Sunday-School Institute.

11 a. m. to 11:20 p. m. Daily.

These sessions are for discussions covering the second year's work in the Six Years' Course of Study for Liberal Sunday-schools, recommended by the Sunday-school Institute in 1889, and now in progress of preparation. The aim of this course is to interest all those who are willing to consider the problems of Religion and Ethics from the standpoints of Reason, Science and Universal Experience.

(A.) A STUDY OF RELIGION,—II. RELIGIONS OF THE OLDER WORLD.

John C. Learned,—Leader.

I. The Religion of Egypt, General Outline, Special Features.
II. The Religion of Assyria and Babylonia.
III. Brahmanism. General Outline.
IV. Brahmanism. Special Features: Schedule of lessons offered by H. D. Maxson.
V. Buddhism. General Outline, Special Features.
VI Confucianism. General Outline.
VII. Confucianism. Special Features: Schedule of lessons offered by Chas. F. Bradley.
VIII. The Religion of Persia, General Outline. Schedule of lessons offered by S. M. Crothers.
IX. The Religion of Greece, Schedule of lessons offered by H. M. Simmons.

(B.) A STUDY OF DUTIES,—II. THE ETHICS OF SCHOOL LIFE.

Miss Juniata Stafford.—Leader.

X. School Inmates and Occupations.
XI. The Relation of the School to the Home.
XII. Self-Education and other Special Ethical Bearings.

The Unity Club.

IN CHARGE OF L. W. AND L. F. SPRAGUE.

8 to 9:30 p. m.

Aug. 3, OPENING LECTURE, "*The Inner Education*," L. W. Sprague, Monroe.
Aug. 4, LECTURE, "*Clergymen in English Literature*, S. M. Crothers, St. Paul.
Aug. 5, (To be supplied.)
Aug. 6, LECTURE, "*Ethics of Hindu Literature*," J. H. Crooker, Madison.
Aug. 7, PLATFORM MEETING.
Aug. 10, LECTURE, "*The Use of the Novel in Unity Clubs*," W. G. Todd, Topeka.
Aug. 11, ESSAY, "*Wordsworth*," J. C. Learned, St. Louis.
Aug. 12, CONCERT, under direction of W. Apmadoc, of Chicago. (Probable.) Special admission fee 25 cents.
Aug. 13, LECTURE, "*The Tower of Babel*," H. M. Simmons, Minneapolis. (Probable.)
Aug. 14, PLATFORM MEETING.

Any deviation from above programme will be duly announced.

SPECIAL ANNOUNCEMENTS.

A Grove Meeting will be held in Loomis Grove, Lone Rock, Sunday, August 2. Preaching at 10:30 a. m. and 2 p. m., by the ministers in attendance at the Sunday-school Institute. Basket dinner.

On Sunday, August 9, Religious Services will be held in Unity Chapel, Hillside.

The Annual Helena Valley Grove Meeting will be held August 15 and 16. Preaching Saturday afternoon and Sunday at 10:30 a.m. and 2 p. m.

The afternoon of each day during the Institute sessions will be left free for boating, driving, visiting, resting, etc.

Expenses.

Institute ticket, admitting to all classes and lectures for the two weeks, except the concert $2.00
Board at the Hillside Home School, per week 6.00
Board at the Farm Houses, so far as accommodations permit 3.50
Fare from Chicago to Spring Green, one way 5.02

Tenting accommodations, and day board, can be had on Tower Hill at moderate prices. Special application should be made for particulars to either one of the addresses below

Hillside is situated three miles south of Spring Green, a station on the Prairie du Chien Division of the C., M. & St. P. Ry. Trains will leave Chicago, Canal St., Union Depot, 11.30 a. m. and 11 p. m.; arrive at Spring Green 5 a. m. and 8 p. m. (Those taking sleeper on evening train must leave Chicago 7:30 p. m.) Teams will meet those who desire to attend the Institute if due notice is given of their arrival.

All communications concerning accommodations and transportation from Spring Green should be addressed to Jenkin Lloyd Jones, Hillside, Wis. Concerning all other Institute matters, address,

ELLEN T. LEONARD,
Sec'y of the Institute.
175 Dearborn St., Chicago.

FOR A DISORDERED LIVER TRY BEECHAM'S PILLS.

Charles H. Kerr & Co.'s Seasonable Books.

John Auburntop, Novelist.

By Anson Uriel Hancock. Cloth, 12mo, 275 pages, $1.25. Paper, 50 cents.

A realistic story of life in the atmosphere of a Western State University, suggestive of college reminiscences that will delight every one familiar with the scenes depicted. A really powerful love story, with incidental discussions of the tendencies of the modern novel.

The Auroraphone.

A romance by Cyrus Cole. Cloth, 12mo, 249 pages, $1.00. Paper, 50 cents.

If, judging from the title, "The Auroraphone," one is led to think Mr. Cyrus Cole has written a tiresome treatise on some great scientific invention, it is the greatest mistake ever made. The "phone" plays an important and most interesting part in the travels of three jolly young men, who, with their "prairie schooner," determine to "do" the then wilds of Colorado. The story is such as will make the boys tingle with excitement, and wish they might have been of the number.—*Baltimore American.*

St. Solifer:

With other worthies and unworthies. By James Vila Blake. Cloth, 12mo, 179 pages, $1.00. Paper, 50 cents.

A delightful book, and restful to the worried and wearied soul. There are fourteen stories in it quaintly told like the fables of La Fontaine; and like them, each with a moral humorous and wise. Mr. Blake has caught the knack of story-telling in the idiom and style made familiar to us by the old English masters of the art; a style which even to imitate well requires genius, and a cultivated sense of humor. . . . In many respects these little stories are better than Rudyard Kipling's, and they ought to be widely read.—*The Open Court.*

For sale by dealers, or mailed on receipt of price. Send for our new catalogue.

CHARLES H. KERR & CO., Publishers,
175 Dearborn St., Chicago.

THE FARMERS' VOICE.

A Weekly Publication for the Great Plain People.

Interesting, entertaining and instructive, with an aim and purpose to benefit mankind, The Farmers' Voice furnishes to its readers more useful knowledge for one dollar than can be secured from any other source for three times that sum. Why do we not increase the price to two dollars per year? The answer is: We do not think two dollars for a paper within the means of ALL the people. All intelligent people are not wealthy, but intelligence is a glorious element, with which the Farmers' Voice seeks universal connection.

Fifty-two numbers for $1.00. Thirteen weeks' tria trip 25cts. Can you afford to do without it?

For club rates and commissions address

THE FARMERS' VOICE,
334 Dearborn St., Chicago, Ill.

Letters to Farmers' Sons

ON THE QUESTIONS OF THE DAY.
Being familiar talks on Political Economy,
By Henry S. Chase. M. D.

This work is Making a Sensation.

PAPER, 25 CENTS; CLOTH, 50 CENTS.
Address, TWENTIETH CENTURY PUB. CO.,
7 Clinton Place, New York City.

5 TRACTS about SCIENCE and RELIGION, showing the relation of the two and how the great religious beliefs of the world have been affected by the doctrine of Evolution. Blake, Potter, Powell, Savage and Simmons are the writers. **All mailed for 10 cents.**
UNITY PUBLISHING COMMITTEE, 175 Dearborn St., Chicago.

PENSIONS OLD CLAIMS SETTLED UNDER NEW LAW.
Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Agent, Washington, D. C.

FREE HOMES At the rate they have been going the Public Domains will all be gone in 5 years. Now is the time to secure as Rich Land as the Sun shines on at **$1.25 per acre.** What better could be left for Children? Where these lands are; how to get them, as well as for information of all States and Territories, send **10 cents** and receive the beautiful Engraving, a Picturesque Panorama of the United States. Address THE WESTERN WORLD, Chicago, Ill.

TWO sample copies **BOOK REVIEW** sent free on receipt of 1c. stamp.
LILY PUBLISHING HOUSE,
161 La Salle St., Chicago.

DR. PRICE'S Cream Baking Powder.

Used in Millions of Homes—40 Years the Standard.

Mr. Blake is predominantly a moralist of a true and pure strain, but a poet as well, and his moralizing on life is neither trite nor dry; it is such as to strengthen a deep and sober confidence in the Eternal Righteousness.—*Literary World.*

The essays of Mr. Blake will surprise and delight all lovers of good English prose. He has made a contribution of lasting value to our literature, in a form so condensed and so original as to inevitably attract and hold the attention of thoughtful readers. . . . Sharpness of vision, too, makes this essayist a helper to the understanding and the sight of slower mortals. He often touches to the quick, and reveals the spring of some of the most puzzling questions by his sure but gentle insight.—*Chicago Tribune.*

James Vila Blake's Essays have a certain antique flavor, a sixteenth century quaintness, a Baconian vigor of thought and compactness of expression, that at once lay hold upon the reader with promise of refreshment and inspiration. Triteness may be in the themes, but there is little or none in the handling. Quotations and illustrations, apt and abundant, diversify the pages, which are full of aphoristic utterances, sage precepts, and suggestive expositions.—*The Critic*, New York.

BOOKS BY JAMES VILA BLAKE.

ESSAYS. Cloth, 216 pages. $1.
POEMS. Cloth, 188 pages. $1.
A GRATEFUL SPIRIT, and other sermons. Cloth, 303 pages. $1.
ST. SOLIFER, with Other Worthies and Unworthies. Cloth, 179 pp. $1.

The four volumes just named are uniform in binding, dark blue vellum cloth, red burnished top, paper label.

ST. SOLIFER, with Other Worthies and Unworthies. Paper (*Unity Library No. 4*), 179 pages, 50 cts.
LEGENDS FROM STORYLAND. Cloth, square 16 mo, 97 pages, 50 cts.
Manual Training in Education. Square 18 mo. 94 pages, cloth 50 cents, paper 25 cents.

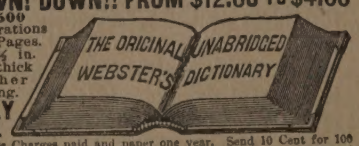
CHARLES H. KERR & CO., Publishers,
175 Dearborn St., Chicago.

A new essayist and a new poet, and strange to say, both in the same man; especially strange when we are compelled to add that when we read the essays, he seems a born essayist, and when we read the poems, he seems a born poet. . . There is not an essay in the book that is not worth a cultured man's reading, both for thought and style.—*Evangelist*, New York.

That a book should give pleasure is no little thing. That it should do good is more and better. Mr. Blake's essays will give pleasure to all thoughtful persons reading them, and they can hardly fail of doing many, great and lasting good.—*The Index*, Boston.

Mr. Blake's sermons are not more distinct from others by their style than by their quality. And what is most conspicuous in this is something brooding, meditative, of which, among ourselves since Channing's day, we have had very little. How can we have it, when we are so busy and so hurried and so anxious all the time? The habit of meditation is almost impossible for the working minister of our times. But Mr. Blake has it to perfection. Somehow, he has made an island for himself amid the whelming sea. What we have in consequence is very strange and very beautiful. . . . One of the remarkable things in these sermons is the union of freedom and boldness with reverence. . . . Another remarkable thing is the union of much careful reading—in prose and poetry apart from beaten tracks—with much homely observation of outward things and of men's lives. . . . And still another remarkable thing is the breadth of Mr. Blake's studious activities. Literature and science, criticism, comparative religion, poetry and music,—all have brought their glory and honor into his mind; and nothing has remained there crude and undigested, but of everything there has been a wonderful assimilation.—*Christian Register.*

DOWN! DOWN!! FROM $12.00 TO $4.00



1500 Illustrations. 1615 Pages. 8 x 10½ in. 4½in. thick. Leather Binding. ONLY $4

Express Charges paid and paper one year. Send 10 Cent for 100 page Catalogue containing 1000 offers and sample copy of Illustrated Paper. Address THE WESTERN WORLD, Chicago, Ill.

"Down With High Prices,"
THIS SEWING MACHINE
ONLY $10!

Top Buggies, $55.00 Harness $7.50
Road Carts....10.00 Wagons, 30.00
$5.00 Family or Store Scale, 1.00
A 240-lb. Farmers' Scale.... 3.00
4000 lb. Hay or Stock Scale...40.00
Forge and Kit of Tools.....20.00
1000 other Articles at Half Price.
CHICAGO SCALE CO., Chicago, Ill.

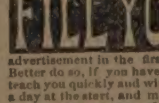
A MAN TRAVELING BETWEEN Chicago and Denver SHOULD TAKE THE CHICAGO, ROCK ISLAND & PACIFIC FAST VESTIBULED TRAINS, DINING CARS— VAN BUREN STREET DEPOT.

THE GREAT ROCK ISLAND ROUTE

E. ST. JOHN, Gen'l Manager. JNO. SEBASTIAN, Gen'l Tkt. & Pass'r Agt.

FILL YOUR PURSE and improve your prospects. Why not? You can do so honorably, surely. Have you read our illustrated advertisement in the first number of this paper, this month? Better do so, if you haven't. We can and will, if you please, teach you quickly and without PAY, how to earn from $5 to $10 a day at the start, and more as you go on. You can commence at home, in any part of America. We start you. Both sexes. All ages. Easy to learn and manage. All particulars FREE. Better write **at once**, if you haven't already. Address **Stinson & Co., Box 1500, Portland, Maine.**

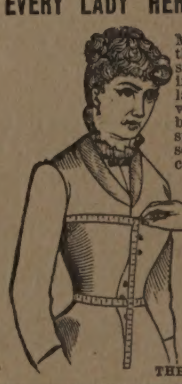
Hulbert Bros. & Co. St. Louis, Mo.



Artistic Metal Workers. Brass, Iron and Wire Ornamental Railings, Crestings, Nettings, etc. Everlasting Cemetery FENCES. Shipped everywhere. Agents wanted. Write for Catalogue and Estimate.

THE WESTERN WORLD, Illustrated.
Fine Engravings. Only 25 cents a year. Chicago, Ill.

EVERY LADY HER OWN DRESSMAKER.



The Tailor System of Dress Making by one of the best authors, including Book of Instructions, Charts, Double Measuring Wheel, etc., enabling any lady to cut and fit any garment worn by woman or child, is sold by the inventor at $7.50. By a special arrangement we can send the whole by mail with a copy of our Paper one year for **ONLY $1.00.**

This paper gives information of all Government Lands, and of each State and Territory with fine Illustrations, also cuts of all structures and everything of interest connected with the **World's Fair of 1893.** Sample Copy and 100 Page Clubbing Catalogue 10 Cents.
THE WESTERN WORLD, Chicago

EVERY LADY

Who sends us **25 CENTS** and the names and addresses of 10 lady friends who love to read, will receive **THE YOUNG LADIES' BAZAR,** a large 16 page monthly full of Beautiful Pictures, Charming Stories, Fashion Notes, Household Doings and Fancy Work, etc., **ONE YEAR FREE.** Don't miss this rare chance, as this is the best, cheapest and prettiest **FAMILY AND FASHION JOURNAL** published. On and after Jan. 1st., 1892, the regular price will be $1.00 per year. **SEND AT ONCE** or any time before Jan. 1st., 1892, and receive it one year for only 25 cents.

For 5 cents extra (30 cents in all) we will send you post-paid an **ELEGANT FASHION CATALOGUE** of Paper Patterns containing 40 pages and 1300 illustrations of over 650 different styles of ladies', misses' and childrens' garments, amount of material necessary to make same, etc. Ad. **YOUNG LADIES' BAZAR,** 230 La Salle St., Chicago, Ill

FREE CITY AND COUNTRY.

A live and aggressive Agricultural and Home paper will be sent for one year and a premium worth 50 cents, all for

FIFTY CENTS.

CITY AND COUNTRY is a semi-monthly, 16 page paper. This offer will be good during 1891. We want 100,000 circulation. Sample copy and list of premiums sent free. Address,

CITY AND COUNTRY, Columbus, Ohio.